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WEEKLY REVIEW.

—MR. BARING GOULD defines Revelation as the manifestation by God to man of truths man cannot discover by the aid of reason. So that whatever man can discover by reason's aid will not be found in the list of truths revealed. We cannot accept of this definition. One object of Revelation is to give the sanction of God to truths that man might have discovered. It is an authoritative declaration of God's will in the form best fitted to make it authoritative. Unless it could be shown that all men, in all ages, are competent to ascertain all the will of God regarding them, the need of Revelation must be admitted. How little men know of God, even men of science, the wise and prudent, is shown by the reception given everywhere to the Gospel; for in the Gospel we have God's own account of Himself. "He was in the world, and the world was made by him, and the world knew him not."

—IN the Bombay Missionary Conference, on Monday last, the Rev. J. V. S. Taylor, of Borsad, Guzerat, gave some account of the progress of the mission work in his district. Whereas last year, the number of Christians and candidates amounted to 688, it amounts now to 934. There are Christians in 54 villages, some of these being within the Baroda frontier. We are glad to hear of the continued success in this field. The converts are chiefly *dhers*, but they are cultivators, and easily support themselves.

—There was a fire last Sunday evening at one of our cotton mills, which destroyed, we are informed, property of the value of half a lac of rupees. The mill is worked on Sunday. It will take the earnings of a good many Sundays to make up this amount.

—A SCHEME for the settlement of the unemployed Europeans and Eurasians in India in colonies upon the hill ranges of Bengal, Bombay and Madras has been brought to the notice of the Supreme Government by a Mr. Atkins, in the form of a petition signed by 3,000 persons. We never could go heartily into the colonization schemes advocated at home by those who proposed that English artisans and their families should come out and occupy the highlands of India, for the simple reason that many other and more promising regions offer themselves to the English emigrant—regions where the solicitations to evil are not so great as in this country. But with regard to the unemployed Europeans and Eurasians in the country, the case is different. Every day it becomes increasingly difficult for these persons to get employment. The Government system of education brings forward every year thousands of young natives who have been receiving a first-class education, and who confidently expect to be provided with situations in which their toilsomely-earned knowledge may find a brilliant sphere. If Government fail to meet the expectations of these aspiring youths, the consequence will be that every year a large body of disaffected persons will be thrown upon the community to rail against the very Government that has been at such immense expense to educate them. Their vehemency and bitterness will be proportionad to the amount of educational care bestowed upon them. It is in this class of persons that the Government will find its chief element of danger. As it is, the educated natives are rapidly ousting European and Eurasians from the places to which they formerly were exclusively eligible. The Europeans in India have introduced the railway, telegraphs, mills and other works of internal improvenment, and the Government has educated men to take their places, and many of them, having married in the country and made it their home, find it now very difficult to get the means of living, and the difficulty threatens to become greater every day. Some such plan as that now brought forward, should receive the instant attention of Government. A generation or two ago, Englishmen not of the covenanted ranks were regarded as interlopers in India. The Mutiny disposed effectually of this idea. The presence of a body of Europeans who have come to regard this country as their home, is an important element of safety. They are wanted, and none the less that many aspiring natives think they are not wanted. If any scheme such as that now proposed should be carried out, we should earnestly recommend that all spirituous liquors should be excluded from the colonies. We have not such a contemptible estimate of the modern Englishman as to believe that he cannot possibly live without drinking. It is all nonsense. When everything is done to make it easy for him to drink, no wonder that he drinks, and often, in this country, drinks himself to death. In the American mercantile marine it is not the custom to give men grog, and they get along perfectly well without it.

—AFTER eighteen years, the Church built at Cawnpore as a memorial of those who were massacred by Nana Saheb, has been finished and "consecrated." It is stated that the Bishop's sermon could only be heard in the immediate neighbourhood of the pulpit. Thus the architects have added one more to the long list of churches built in our day, in which the Gospel may not be heard. One would think that the perfection of a building was in its adaptedness to the purpose for which it is erected. A church in which a minister of ordinary lung calibre cannot be heard throughout, is a failure, be its arches ever so wonderful.

—THE special services for young men held last week in the different churches of Bombay, were exceedingly well attended. The meetings were addressed by Dr. Macdonald, Captain Robinson, Mr. Conder, and Rev. Messrs. Macpherson, Stothert, Gladwin, Boyd, Taylor, Bowen, Park, Urquhart, Robbins, Weatherhead. There is reason to believe that salutary impressions were made upon many minds. Much of the blessing received this year, is traced to the week of special services held a year ago, and it is hoped that the results of the recent meetings will be equally significant.

—MESSRS. Moody and Sankey began their evangelistic work in Brooklyn, Sunday, December 24th, in the Rink, a building accommodating more than 5,000 persons. It was filled morning and evening, and there were overflowing meetings in a neighbouring church. The same was the case at the meeting on each successive day, up to Saturday the 30th. On Sunday, 25,000 persons were disappointed in the endeavour to get admittance. There were enquiry meetings after the preaching services, and as many as 150 sometimes attended to be specially instructed in the way of salvation. The interest was far greater than had been anticipated.

—MR. STANLEY, the *New York Herald's* African commissioner, has been the means (prospectively) of furthering the evangelization of Africa, by forwarding to England a request from King Mtesa of Uganda for missionaries to come and instruct him and his people in religious and moral truth, and help them to develope and civilize their country. Now, indeed, the prophecy, "Ethiopia shall soon stretch out her hands unto God," seems to be fulfilled. There are first that shall be last, and last that shall be first. The appeal has not been in vain. Says the *Daily Telegraph*:

"A generous donor—whose name for the present at least must not be told—has placed the sum of ten thousand pounds at the disposal of the Church Missionary Society, in order to answer the invitation of King Mtesa, and to carry out this great and promising experiment of establishing a Christian centre of civilisation in the heart of the dark Continent. The Society in question has always shown an enlightened appreciation of the best way to spread the Gospel—namely, by uniting evangelical labours with the arts of industry and commerce, and thus wisely blending moral with the social regeneration."

—THE *Dnyanodaya* mentions the death of Mr. Anna Canaren, a native Christian, aged 23. This young man made profession of faith in Christ about three years ago, but of late his realization of the grace of God was remarkably deepened, and his last days were characterized by unbroken peace and joy. A little before his death he himself sang some verses of the hymn, "Safe in the arms of Jesus."

—ANOTHER letter from *Retlaw* and those from J. P. and J. R. must stand over till next week.

AMONG the many pregnant and wise sayings of Mr. Gladstone, says a home paper, is this: "*That it is the duty of Government to make it easy for the people to do well, and difficult to do ill.*" In some respects, Governments seem to be moving in a direction contrary to this. They make it easy for the people to do ill and difficult to do well. It is an indisputable fact that drink has to do with the great majority of offences against the laws, and it is perfectly evident that if men could be restrained from drinking ardent spirits, the police would have comparatively little to do, and the State would be relieved of a large expenditure for gaols, courts, etc., etc. Yet what do we see? In every corner a grog-shop, as though it had been regarded as a sacred duty to save every cooly and ragamuffin the trouble of walking a hundred yards to get his glass of grog. Every alley and every gully boasts its grog-shop. The drink is taxed; but care is taken to keep the tax so low that the liquor can be sold at rates to suit the very poorest, and still allow the vendors to make a good deal of profit out of it. It is made marvellously easy for the people of this country to do ill, and most difficult to do well, by the multiplication of these liquor-shops. Upon the testimony of Mr. Gladstone, the Government of this country is unmindful of its duty, and is pursuing a course the very opposite of which it should.

The Bombay Guardian.

SATURDAY, DECEMBER 11, 1875.

FRIENDLY WORDS TO ROMANISTS.

XV.

"WE propose to bring now to a close this series of articles. We feel that we are writing under very great difficulties. Romanists are educated to believe that it is a sin to enquire. In all that pertains to religious belief they are not to occupy themselves with reasons for or against. What they are to believe has been determined for them. To enquire for any other reason why they should believe, besides the fact that the Church commands it, is a sin of which they have to give an account to the priest, and for which they will have to un-

dergo penance. So that as regards religious liberty, there is no class of men on the face of the earth more sadly enslaved than Romanists. They have less of religious liberty than the Hindoos, because they have a more perfect organization. The priest is invested with a power, in the confessional and in his sacramental functions, more absolute than is possessed by the priest of any other religion. Almost all other systems are more or less affected by the spirit of the age, which is the spirit of enquiry; but this system maintains its tyrannous hold of the consciences of men, with scarce any perceptible relaxation. She once had her instruments of torture, and after subjecting 'enquirers' to the screw and the rack could burn them at the stake; but the wonder is that even when deprived of this means of scaring men back from investigation, she should be so successful in making them abhor the light.

It is fitting that we should take some notice of the extraordinary honours paid to Mary, the mother of our Lord. If it had been designed that she should occupy the conspicuous position in heaven and in the matter of the sinner's salvation, assigned to her by Romanists of the present age, it is inconceivable that there should not be some intimations of it in the Scriptures, some warrant for it in the commandments of Christ, some recognition of it in the writings of Christ's apostles.

Well, what do we find in the New Testament?

The Angel Gabriel, when he announced to her that she was to be mother of Jesus the Christ, said, "Hail, thou that are highly favoured, the Lord is with thee: blessed art thou among women." That she was highly favoured is beyond question. No one can doubt that she was a truly pious and thoroughly consecrated young woman. She was blessed among women inasmuch as God had chosen her to be the mother of the Saviour as regards his humanity. In the Old Testament we have a similar expression, though rather stronger; "Blessed above women shall Jael, the wife of Heber the Kenite, be." To justify the Romanist in assigning her the place they do in heaven, it is necessary to adduce very different evidence from this. But there is nothing stronger than this in the Bible. Jesus when a child was subject to Mary; but he was subject also to Joseph. But even when he was twelve years of age, he gave an intimation that in what related to 'his Father's business,' he would act quite independently of them. After he had entered upon his ministry, at the marriage of Cana, Mary ventured to indicate how he should exercise his power. He replied: Woman, what have I to do with thee? my hour is not yet come. The Douay version has it more literally, What is it to me and to thee? The meaning plainly is, what have we in common in this matter? It is a gentle rebuke; at least, a gentle reminder that she was exceeding her proper province in making suggestions to him. At a later period of his ministry it was reported to him on one occasion that his mother and his brethren were standing without, desiring to see him. One would naturally expect that Jesus would take the opportunity of showing special respect to his mother in the presence of his disciples. Christ is our example; we are to walk as he also walked; and if it was his wish that special and exalted honours should be rendered to Mary through all coming ages, now was the moment for showing it. Our Lord knew that his words were to live for ever. Heaven and earth shall pass away, but my words shall not pass away, he says. "Who is my mother and who are my brethren?" Looking round on his disciples he said, "Behold my mother and my brethren! *For whosoever shall do the will of God, the same is my brother and sister and mother.*" These are wonderful words, and they are decisive. They at once and effectually dispose of all the arguments advanced by Romanists in favour of their conception of her as the Queen of Heaven, vested with sovereign power in behalf of the redeemed. Jesus shows us that there can be nothing more exalted than the position of a true believer.

After our Lord entered upon his ministry, we see very little of the mother of Jesus, until the time of his crucifixion. She stood near the cross, and Jesus made over to John, the beloved disciple, the care of looking after her. He said, Woman, behold thy son; and to John he said, Behold thy mother. Mary is mentioned in the 1st ch. of Acts, as with the other disciples in the upper room, where they all continued in prayer with one accord until the outpouring of the Spirit. After that we have no more mention of her. The history of the Church of Christ is traced for thirty years in the Acts, but there is never again any mention of Mary. We have epistles of John, James, Jude, Peter and Paul, besides the epistles to the seven Churches, reaching down to the close of the first century, but never the slightest mention of Mary. Every little incident connected with our Lord's denial, betrayal, suffering and death and resurrection, is mentioned, but there is not *a syllable* concerning the life of Mary after the ascension of Jesus, or concerning her death. There is not the slightest reference to her. We know not when, where, or how she died. The churches planted by the apostles among the Gentiles never seem to have manifested any solicitude on the subject; it is plain that the apostles, in preaching Christ, did not find occasion to speak about Mary. Nor did any ever think of paying special homage to her, until, after the lapse of centuries, the Church had drifted away from its veneration of God's word and from the simplicity of the Gospel.

In the New Testament, Christ is all in all. In the glimpses of the heavenly world given us in the Apocalypse, the Lamb is seen in the midst of the throne, and myriads of myriads of angels and redeemed beings unite in ascribing to the Lamb with God the Father, Blessing and honour and glory and power, riches and wisdom and strength. But never a word, never a solitary word, about the Blessed Virgin, Mother of God.

THE GOSPEL PLAN.

We took the liberty in our issue of October 16th of making some remarks about a certain view of the atonement advocated in the *Christian Spectator*, limiting its value and efficacy to the number of elect believers. G. H. R., the author of the article in the *Spectator*, sends to the *Lucknow Witness* a reply to our criticisms. He says:

"Did Christ die for Judas in the same sense in which He died for Peter? We think not. Such a doctrine seems to us a very poor gospel to preach. It involves one of two consequences, either that a man's sins may be atoned for, and he yet go to hell, or, that Christ's work of itself does not suffice to atone, it has no virtue till we add our poor faith to it! What the sinner needs is a real, efficacious, perfect atonement—perfect *in itself*."

G. H. R. doubtless believes that faith is the gift of God. Why, then, does he call it "our poor faith?" Peter calls it precious faith. He writes "to them that have obtained like precious faith with us." No man can call Jesus "Lord" except by the Holy Ghost, and we know not why this particular fruit of the Spirit should be disparaged. But what is the faith whereby we get salvation? It is simply the heart's reception of the gift of God, which is eternal life. It is not usual to speak of a man's reception of a gift as adding anything to the gift. A man who has been liberated from prison by an act of royal amnesty, does not say I got my freedom by the king's favour and by my own good disposition which led me to receive it. Lot saved from Sodom would not say, Thanks to God's goodness and my own enlightenment, I have made my escape. We suppose that Lot *was* saved by consenting to the angels' guidance; and the sinner *is* saved by looking to Jesus. How this takes away from the grace of God, we fail to see; nor do we see how the limitation of the atonement to a definite number enhances that grace. It does not in the least enhance my conception of the grace that saves me, to know that there was no provision for the salvation of the multitudes about me.

G. H. R. believes that Christ made an atonement only for those who actually believe on him, their sins, foreseen of God, having been actually put upon him and disposed of in him. The sins of others were not put upon him, and for them no atonement was made. We observed that these unsaved persons would, upon this theory, discover in the last day, that there never had been any salvation for them. G. H. R. denies this. He says, "None will find out in that day that there was really no salvation for them." It may be that we are very stupid, but we cannot see the foundation for this denial.

G. H. R. finds the following *advantages* in his view:

1. It allows full force to the Scripture passages which say Christ died for the world, but specially for believers.
2. It gives a definite meaning to the atonement.
3. It fully satisfies the conscience.
4. It intensifies our hatred of sin.

Now, strange to say, we find these advantages and others in our view of the matter.

God our Saviour will have all men to be saved and come unto the knowledge of the truth, and willeth not that any should perish, and reproaches them because they will not come and have life, and commands the glad tidings of salvation to be preached to every creature. And yet when God was providing salvation for men upon the cross, he provided it only for those who should actually believe. Surely, this is a conclusion that contradicts the premises. In pleading with sinners we dwell upon the goodness of God in giving his Son to die for all, and present this divine love as the great argument why they should submit. But if Christ died only for the sins of the elect, then the unbeliever is not really rejecting the love of God expressed on Calvary. "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken shall judge him in the last day."

So far from being shocked at the idea of men being lost for whom Christ died (Rom. xiv. 15), we can conceive of an atonement made for all mankind and yet rejected by all; and therein we should see the grace of God and all the perfections of God magnified, and none the less because of the depravity of those who said, Have me excused. What is shocking in this matter is their depravity.

We think it a pity that men should insist upon regarding the cross of Christ as a mercantile transaction, so much suffering for so much salvation. Christ had made satisfaction for the sins of the world in such a sense that God without any impeachment of his perfections or disparagement of his law, may save any or all; he his willing to save all and offers to do so; but salvation implies the consent of the saved, and as a matter of fact those only are actually saved who believe on the Lord Jesus Christ.

G. H. R. says:

"We look upon Christ as having borne not only the sin of the world in a general sense, but *our* sins; we think of our sins as having been, each one of them, laid upon Christ; we believe that each lie, each dishonest act, each impure thought, each unloving feeling of which we have been guilty, was laid upon Christ, was present to His mind, and formed a part of that awful burden which sank Him to the grave in such agony of body and anguish of soul; and we learn to hate these sins of ours with an utter hatred."

If the suffering of the Crucified One is an expression of God's wrath against our sins and not against those of unbelievers, it would seem to be inadequate. There is no respect of persons with God, and the sins of all are *infinitely* odious to him. What really intensifies our hatred of sin is the realization of God's love in Christ. The cross speaks to the believer first of God's love to him; "He loved me and gave himself for me;" next, of God's love to his fellow-sinners; and it is Christ's love to them that powerfully constrains him to seek their salvation. Sin is not a thing that can be taken from one man and laid upon another; God laid on Christ our iniquities in the sense of regarding him as the sinner's substitute; the language is metaphorical. He gave himself for us, Christ suffered in our stead.

—Blessed is he who learns to profit by his wants and infirmites, and who, in all the privations he endures, is still submissive to the will of God.

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THE LATE REV. DR. WILSON.

It is very seldom, indeed, that a death occurs, calling forth such marked and manifold expressions of regard for the departed, as the death of Dr. Wilson has done. Extended notices of him and of his work have appeared in all the papers, English and vernacular. We do not suppose there was ever such a funeral in Bombay before. The crowd was immense. It was a new thing to see His Excellency the Governor of Bombay, following the hearse of a man in the position of Dr. Wilson, on foot, through the thoroughfares in Bombay. All this matters very little to Dr. Wilson himself; something immeasurably better than the honour that cometh from man, presents itself to his present contemplations. If one of those who followed his hearse should remember the admonitions of his departed friend, and be led thus to consecrate himself to the service of the Lord Jesus Christ, this would be more to the point than any amount of tribute. A memorial sermon was preached in the Free Church last Sunday evening by an early and tried friend of the late missionary, the Rev. J. V. S. Taylor of the Irish Mission, Guzerat. The writer of this had also the privilege of preaching on the subject of Dr. Wilson, in the Free Mission Church, Girgaum, Sunday morning. He took for his text the words of the Psalmist, "So teach us to number our days that we may apply our hearts unto wisdom;" and dwelt upon those convictions which had led Dr. Wilson to become a missionary in India, and which had caused him to continue to the end of his prolonged life to prosecute the work of Indian evangelization. These convictions were—

1st. The authority of the Bible, as a revelation of God to man, that is, to mankind at large.

2nd. The inspiration of the Scriptures. Dr. Wilson was a man that delighted in the acquisition of all kinds of knowledge, and there was scarcely any branch of science to which he had not at some time given attention. This naturally brought him into relations more or less intimate with a great number of literary and scientific men. Among those, at the present day, there is too often a disposition to neglect the teachings of God's word, and sometimes to question them. It is to be noted that Dr. Wilson held unflinchingly to his convictions of the inspiration of God's word, unaffected by the laxity of belief conspicuous in some quarters. While glad to avail himself of any researches that would throw light upon the text of Scripture, he did not allow himself to be influenced by the contemptible ambition of adopting views broader than the truth of God. He had gone much deeper into this matter than the mere men of science had done, and knew that all Scripture is given by inspiration of God, and that the word of God liveth and abideth for ever.

3rd. The fall of man from righteousness, involving inability to set one's self right with God, or to cleanse the heart from sin.

4th. The grace of God that bringeth salvation, culminating in the atoning death of Christ, the Son of God, for the sin of the world, and the provision of a way of salvation for all mankind, available for everyone that believeth.

The Divinity of Christ. The descent of the Holy Spirit. The command to preach the Gospel to every creature. The certainty of the eventual triumph of the Gospel.

These were the abiding convictions of Dr. Wilson, and if it had not been for these he would never have been in India as a missionary. These were not merely his convictions, but were his profoundest convictions, and it is especially by these and by the labours which they prompted, that he, being dead, yet speaketh.

—You may hammer ice on an anvil, or bray it in a mortar. What then? It is pounded ice still, except for the little portion melted by heat of percussion, and it will soon all congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors that light which loosed its bonds of cold. So hammer away at unbelief with your logical sledge-hammers, and you will change its shape, perhaps, but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it,—the fire of God's love, brought close by a will itself ablaze with the sacred glow.

—Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person, who cares for his legs will dare to draft

Contributed Articles.

LOVE NOT THE WORLD. IV.

A number of people will go cordially with us to this point, and then begin to start difficulties. "Where do you draw the line," they ask. It may safely be said that as many people have slid into the pit through fighting over this line, as have jumped into it blindfold. The secret wish at the bottom of all these nice inquiries is to make out that we can do as the world does without being of the world. It is like eating a whole joint of meat to be quite sure whether it is tainted; or pointing at somebody with a gun on the chance of its being unloaded. If things are of the world, they are of the world, and no purging will make them, what John calls, of the Father. But besides being absurd, it is dangerous to draw an imaginary line and see how near we can go to it and still recover ourselves. To take the case of drinking; most people can name persons within their own experience, whom they would have thought proof against danger from over-drinking, but who nevertheless continued the practice of drinking a little every day till they sank into the grave confirmed drunkards. It matters nothing that such cases, although many in themselves, are few in comparison with those that escape. The danger exists, and as long as we see persons of force of character above the common, and favourably placed as regards their circumstances and connections, falling helpless victims to this vice, it is sheer presumption for any one to get up and say—"I, at least, will *never* allow this passion to get the hold of me." It should always be kept in mind by those who are yet safe, that the danger is usually not seen till it is just too late.

But, after all, one's own safety is a mean motive of conduct. People whom God has gifted with reason are accountable for all the reasonable consequences of what they do; and even supposing any man could indulge in a dangerous practice without harm to himself, it behoves him to look out that others do not follow his lead to their own destruction. During the Mutiny of 1857, when General Havelock was marching on Cawnpore by the grand trunk road, the rebels planted a twenty-four-pounder at the head of the road, and fired round after round upon the advancing force. Then Lieutenant Havelock, the General's son, rode in front of the leading regiment and led the way to the cannon's mouth. The regiment was under command of Major Sterling, and was going on all right, and people say Lieutenant Havelock had no business to do as he did, and that he simply wanted to win the Victoria Cross. However, be that as it may, he did it and ran the risk of his life every minute. But, as it happened, he escaped: he was a slight youth, and it was a broad road, and the balls all passed to the right or left of him and did him no harm. Any one of them might have hit him, but the chances were in his favour, and they did not. But when the soldiers saw Lieutenant Havelock leading the way, the whole regiment followed and filled up the road; so bang! came the next ball and cut one of them in two. This is what is sure to happen when any one leads the way into moral danger: he may escape or he may not, but somebody is sure to follow and meet with destruction. Our law recognizes this principle and punishes the ringleader in an offence much more severely than those who merely follow his example and act after him.

Now, some of us can reason like this and see it all for ourselves; but all people cannot: everybody has not the head for it. So God, who foresaw all these things, has given us a hard-and-fast rule to go by, about which nobody can make a mistake. There is no getting out of this rule: there is no qualification of it and no exception to it: it meets the reason of those who think, and shows the way to those who do not think. God simply says "*No!*" which is plain to everybody, reason or no reason. After this no one may think he has an excuse which justifies his trespassing upon the rule never so little. Some people say—"I will conform a little to the world, or give way a little to my friends, or do one or two things to humour my wife, and thus get an opening to bring them face to face with the Gospel. There is no other way with worldly and giddy people. I must seem to go with them, or they will not hear me at all." That is the way a policeman argues when he pretends to be drunk in order to arrest a sharp loafer who will not let him come near him in any other disguise. But by saying "*No!*" God has put His veto upon our acting this way. He says—"The responsibility is mine: you simply do your duty. I will see that the Gospel message reaches the ears, and the Gospel truth reaches the hearts, of these people you speak about. You simply hold up my banner. Be distinguished for that and that only. Give no enemy, no false accuser, nobody whatever, the shadow of a pertext for supposing you are of the world. Keep yourself aloof from it at all times, and under all circumstances. Be known as a disciple of Jesus, or don't be known at all. If a stranger hears a stray word about you, let that word be 'Jesus.' If he catches a glimpse of you, let it be a glimpse of my banner you are holding up. So shall ye be my disciples!" This is the rule. There is a clearness about it which is beautiful, and a completeness which fills up the heart. It leaves no vestige of uncertainty, and takes away our last longing want. Read in 2nd Corinthians vi, 14-18: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" . . . . . And what then? Come out, and make a separate body by yourselves—and then? Then, "*I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

B. A.

[*Concluded.*]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

BRANDY VERSUS NICOTINE.

Sir,—The following serio-ludicrous incident occurred lately in a "third-class" carriage, not far from Bombay. A fine-looking and very intelligent English gentleman, full "half-seas over," came into the apartment with a bottle of brandy, a bottle of water, and a bundle of best cigars. Finding no seat vacant, he attempted to clear one of its native occupants and invited me to come and share it with him. He ordered the "niggers" about in an angry way, and was horribly profane (for I observed that as the brandy went down the oaths came up), and made free use of his cane, so that we were in danger of a "row." Being comfortably seated, and in conversation with some native gentlemen, I quietly declined the tipsy man's offer, and said "I had taken a third-class ticket because I chose to mingle with the natives and endeavour to do them good. He invited me in a most polite manner, and since I declined we were led into free conversation on temperance, the missionary work, etc. He gradually became sober, and assigned the following reason for indulging in the bottle so freely. He seemed to *take it for granted* that he must smoke, for, said he, "the nicotine of tobacco has an injurious effect upon me, and hence I find it necessary to take brandy in order to drive it out of my system."

I could scarce refrain from audible laughter at the thought of setting one poison at work to drive another out of the body! Verily, this would be like enlisting one devil to cast out another. But the man said this in sober earnest, for the "Enemy" had evidently pursuaded him that his reasoning was valid and his practice "all right." The following, by J. G. G., in "*On Guard*" for July last, reminds me of the above incident, and his description of "a retired Indian officer" might well be applied to my travelling companion:—

"The year I stayed at Landour, two very remarkable cases of drink came to my notice, clearly disproving the common fallacy that drunkenness is confined to the lower classes. Drink is no respecter of persons; it produces the same results in all ranks of society, and brings the same misery, disgrace and ruin upon all its victims. I was asked by a friend to call and see General————, a retired Indian officer, and to be sure and invite him to the Temperance meeting. His bungalow was most beautifully situated, surrounded by a well-stocked garden of very choice flowers, and having a magnificent view of the Dhoon, the Siwalick, and far beyond over the distant plains, as far as Roorkee. The owner of this charming hill residence was a man of taste and learning, a botanist and given to scientific pursuits; but he drank. Drink had driven his wife away from his home to live with her children in England. Drink had driven him from the society of his equals, where he might have been a leader. Drink had destroyed all his scientific pursuits and made him its slave. When I saw his fine intelligent countenance, and his white silvery locks falling upon his shoulders, I thought it was one of the grandest ruins that had ever been made by drink. The brandy bottle stood beside his astronomical telescope, and he was so far

under its influence as to be incapable of holding any intelligent conversation. After repeated visits, I openly declared my purpose, that of getting him to sign the pledge, and to attend our Temperance meetings, which he did, but would not sign the pledge. Whether he ever gave up drink, I cannot say, but this I know, that he did abstain for some time when I was at Landour, and I recently heard that his wife returned to India to attend him in his last illness, but reached the hill bungalow just as the funeral of her husband was winding its way to the hill-side cemetry. Few nobler vicitims have fallen in India to the monster vice of drunkeness. He might have, and would have, been one of the foremost men of science and thought in India. He would have been courted in the highest ranks of Indian society. He could have possessed one of the happiest Indian homes, but for drink. He had rank, wealth, intelligence and a benevolent disposition, but everything was lost because of drink. His position and learning only tended to make his fall the more deplorable, and the slimy serpent of drink left its unclean mark over the grand ruins of a noble mind."

I remain,

Yours truly,

W. P. B.

NOTICE.

Rev. C. W. Park will deliver an ENGLISH LECTURE to Native Gentlemen, on Sunday evening next, Dec. 12, in the Free General Assembly's Institution, Khetwadi. The Lecture will commence at 7-30 o'clock;—*Subject*, The Tree and its Fruit. A cordial invitation to attend is extended to all.

Epitome of News.

Saturday, December 4.

—Mr. Thos. J. Proctor has obtained a divorce from his wife on the ground of adultery. Co-respondent, Edward Webb. Both Proctor and Webb were engine-drivers.

—The Municipal Corporation have appointed a Committee to appropreate the Rs. 10,000 given by H. R. H. the Prince of Wales.

—This advertisement appeared in the London *Echo*: 'University Degrees.—Gentlemen may obtain a degree in divinity, art, philosophy, law, medicine, or dentistry.—Address Medicus, King-street, Jersey.'

A correspondent of the *World* says regarding it: The advertisement, after appearing in the *Echo* about seven times running, became so intolerably offensive, that I seized a blank sheet of paper and wrote the following skilfully-composed epistle:—

'Dear Sir,—Referring to your advertisement in the *Echo* about digrees (*sic*), how much is there to pay for an M.A., and is there an examination or not, and may you wair (*sic*) a gown as at Oxford and Cambridge?—Your obedient servant,

P.S. How are people to know what you are? W.S.S.

I hope, sir, you acquit me, as fully as I do myself, of anything bordering on deceit. You will observe that my letter to 'Medicus' consists not of statements but of inquiries. You will observe, too, that it is studiously divested of anything approaching to epigram; and indeed scarcely pays that respect to grammar that the usage of the day exacts.

In a day or two I received the enclosed letter, which I think you will agree with me is rather rich:—

'Dr. P. F. A. van der Vyver, Jersey, England.

Dear Sir,—I shall be happy in procuring you from the American University of Philadelphia either the M. A. or the B. A., and people can know what you are by writing those letters behind your name.

The total cost of a promotion *in absentia* is 20*l*., inclusive of a handsome diploma, with certificate of registration. An appropriate hood can be had for three guineas.

Waiting your reply at the above address, I remain, dear sir, yours faithfully,

P. F. A. Van Der Vyver.'

The American University of Philadelphia is, we suppose, a fiction.

—There are this year so many as 2,372 candidates for the entrance, and 575 for the First Arts examination of the Calcutta University.

—*Indian Statesman*; of lepers: "Is a hospital with its restrictions and confinement a fitting home for people such as these? The fell disease may to the mind be a source of the most unmitigated agony, but to the body it involves little or no absolute suffering. A hospital is not what is needed for people whose ailment does not, except in very rare instances, debar them from some enjoyment of their lives, and at least restricted intercourse with their fellow-beings. A plain and practical enquiry into the question, we should imagine, would make it clear that the cheaper course, and the most easy of accomplishment, would be to ask of the Government, or to obtain by any other legitimate measures, an island of sufficient capacity, and at as short a distance as possible from Bombay; there to provide suitable habitations; to induce all who will to go there, by making it as attractive a home for them as the funds at the disposal of the directors of the affair might enable them to make it." While this would be perhaps desirable for those in whom the disease has attained such development as to defy treatment, a hospital would still be needed for others.

Monday, December 6.

—*Bombay Gazette*: "The Prince has decided to see something more of the Madras Presidency than Madras itself and to let himself be seen somewhere else. He takes the short sea passage from Colombo to Tuticorin, where he will open the southern extension of the South Indian Railway, and proceed thence via Madura and Trichinopoly to Madras, which he will reach at 4 P.M. on Saturday, the 11th instant."

"Captain C. E. Hunter, extra Aide-de-Camp to the Viceroy, shot himself Saturday morning at the Great Eastern Hotel, Calcutta. The jury returned a verdict of temporary insanity."

—Telegram from Kandy, 4th: Yesterday the Prince visited the Botanical Gardens, and in the evening held a grand reception of Kandyan Chiefs in the old palace adjoining the temple of Bhuddah. The Chiefs' wives also were present, and a large assembly of Europeans and others filled the seats. After all the Chiefs had been presented, the Prince presented the oldest of them with a medallion. Governor Gregory was then invested with the order of Knight Saint Michael and Saint George, whilst Mr. Birch, Colonial Secretary, and Mr. Douglas, Auditor General, were invested as companions of the same order.

The Prince addressed the Governor in flattering terms when congratulating him, stating the additional pleasure he felt in conferring the order in the old palace of the Chiefs and before all the Chiefs assembled.

The ceremony closed by the presentation of a handsome casket by the Chiefs to the Prince.

The Prince then adjourned to the temple of Bhuddah, where the chief head man exhibited the Bhuddah tooth. The Prince was much interested and spent considerable time in listening to the explanations of the head man.

Afterwards a grand torch-light procession of upwards of fifty elephants took place, in which the celebrated dancing devils took a prominent part. The whole was a most successful and novel spectacle. The town was illuminated and beacon fires lit on the summits of the surrounding hills; there was also a firework display, but everything was greatly marred by the rain.

—*Madras Mail*: "Last Friday morning, Miss Carpenter visited the Government Female Normal School, for the purpose of presenting to the institution a copy of Her Majesty's book, "Leaves from the Journal of Our life in the Highlands." This book is a present from Her Majesty the Queen to the school, and it bears Her Majesty's autograph on the first page. The Director of Public Instruction and some of the leading Hindoo gentlemen of Madras were present to receive the volume."

—*Bombay Gazette*: "About 7 P. M. last evening, a destructive fire broke out on the premises of the Victoria Mills, Chowpatty Road, the same mill in which a fire broke out about a month ago. Unfortunately, at that early hour, the supply of Vehar water was very limited, and notwithstanding the praiseworthy efforts of the police and the townspeople to save the property, that portion of it called the "stores room" was completely destroyed in half an hour. The stores room contained, it is supposed, a quantity of cotton, the account books of the company, cash, and other valuable property."

—Same: We learn that the Rev. Fr. J. Braz Fernandes, Vicar of the Church of N. S. de Salvacao, Lower Mahim, has generously contributed the sum of Rs. 10,000 as endowment to the girls' school of his parish, established about two years ago and conducted by the sisters of the order of the Holy Cross.

Tuesday, December 7.

—*Bombay Gazette*: "The natives of Bombay were less puzzled about the Prince of Wales when His Royal Highness was in Bombay than about his companions. They could not be made to understand for a long time that the Duke of Sutherland, Lord Carington, and others, were men of great estate and independent income. The novelty of the idea that there could be Englishmen of high rank who were not paid so much *puggar* a month was too much for them, and was hardly cured by the kind condescension of the Duke of Sutherland, who, with much consideration for the feelings of Sir Philip Wodehouse, explained to a Borah that he (the Duke) had landed property which brought him in as much a day as the Governor of Bombay was paid every month."

—The ship *Bencleugh*, from the Clyde, coal-laden, arrived on Sunday. She was in the greatest peril for four days from fire in the hold, finally extinguished by letting in the sea. *Times of India*: "So thickly was the ship enveloped in smoke and gas for four days, that the crew could obtain but little sleep, and they inhaled the whole of this time a most infernal and sulphurous atmosphere. Such was the state of things that they came aft in a body, and requested Captain Webster to get out the boats ready for the last emergency. He very properly replied to the request that the boats were all ready, and could soon be got in the water, and that in the meantime all their energies must be used to put out the fire and save the ship. Animated with such an example in the captain, and inspirited by the company of the French barque Ellen Isabelle, whose captain, DuP y, come on board and cheerfully offered all assistan e, the crew stuck to their work, obeyed the captain's orders, and the result is that this splendid specimen of a ship, whose cost was £25,000, has arrived in our harbour in safety. Such conduct as Captain Webster's, in a difficult and most trying emergency, is beyond all praise."

"The Mormons of Salt Lake are said to be growing weary of their residence in Utah, owing to their continued quarrels with the United States' authorities. But we were not prepared to hear that they were meditating an occupation of the Holy Land. Some distinguished pilgrims have visited Palestine, and seem favourable to a new residence in the Valley of the Jordan. The Pasha is said to be favourable, and if Brigham Young would assist the Sultan with a supply of money, there would probably be no great difficulty in that quarter."

—*Lucknow Witness*; Calcutta: "For some time past the Roman Catholics have been winning many converts among the Christian villagers south of Calcutta under the care of the S. P. G. Mission. The history of this movement is both curious and instructive. The work was originally commenced by the Baptists. Large numbers of the simple villagers were baptized, and for a time all went well enough, but by and by an agent of the S. P. G. entered the field, and having both zeal and money at his command, he soon succeeded in leading large numbers of the converts into "the Church." Here the spiritual migrations of the poor people might have ceased, had there been no higher bidder at hand, but unfortunately the Roman Catholics found them out, and by resorting to precisely the same methods and logic as the S. P. G. agent had used, they speedily led them out of "the Church" and into "*the* Church," where for the present they remain. Of course, all this is humiliating enough to every one who wishes to see Christ magnified in the eyes of the heathen, but it teaches a lesson which some good people seem very slow to learn. The logic which sets up an exclusive Church is essentially Romish, and those who work industriously to make proselytes from what they term "the sects," are really giving their converts an impetus which will, in many cases, push them fairly over into Rome itself."

Wednesday, December 8.

—*Bombay Gazette*; Colombo, 7: "The Prince and party arrived at the shooting district, Ruanwella, about forty miles from Colombo, on Saturday afternoon, amid torrents of rain. On Monday morning the party proceeded to the elephant kraal, where the Prince declined to occupy the perch of safety that had been provided for him, and preferred having his sport in the open. The Prince dropped one elephant, and two others fell to the rifles of himself and party. The special correspondent of the *Ceylon Times* says that the plucky bearing of the Prince in the kraal attracted the admiration of old hunters, and both he and suite were, with difficulty, restrained from following the infuriated herd into the jungle.

Last night, returning to Colombo, the Prince's carriage and horses were overturned into a ditch at Avishavella, but as the fall was a soft one, though nasty, no bodily injury was sustained by the Prince, who treated the whole affair with excellent good-humour.

To-day the Prince holds a levee, and a state ball will take place in the evening.

To-morrow, the Prince lays the foundation of the new breakwater."

—Lord Northbrook at Jeypore: "The College was inspected, and prizes given to the pupils. Lord North-

brook congratulated the Maharaja on its high state of efficiency, and incidentally referred to the great loss sustained in the death of Dr. Wilson, of Bombay. The Mayo Hospital was opened, and the statue of Lord Mayo unveiled in the afternoon. The Maharaja made a feeling speech in Hindi. In reply, His Excellency, after thanking His Highness for his graceful tribute to the Earl's memory, passed a brilliant eulogy upon his character."

—The case of Mr. Lee-Warner against the nine Parsees has been adjourned from day to day, and is now adjourned till Monday next, and the magistrate, Mr. Cooper, has granted a Parsee a summons against Mr. Lee-Warner.

—*Times of India:* "We hear that the Rev. Mr. Hinkson's services are to be dispensed with by the Diocesan Board of Education, in consequence of the recent assault on a police inspector. The Rev. gentleman has also been inhibited from preaching."

—The Sphygmograph lately invented, is intended to register, in the form of a curve or series of curves, the beatings of the human pulse.

—Somebody has also discovered the art of making flexible cork.

—Monday evening last, the pupils of St. Mary's Institution, Mazagon, performed a play in three acts, and there was a distribution of prizes by the Bishop.

—It is stated that a week's work in Birmingham comprises, among its various results, the fabrication of 14,000,000 pens, 6,000 bedsteads, 7,000 guns, 300 000,000 cut nails, 100,000,000 buttons, 1,000 saddles, 5,000,000 copper or bronze coins, 20,000 pairs of spectacles, six tons of papier-mâché wares, over 30,000*l.* worth of jewellery, 4,000 miles of iron and steel wire, ten tons of pins, five tons of hair-pins and hooks and eyes, 130,000 gross of wood screws, 500 tons of nuts and screw bolts and spikes, fifty tons of wrought-iron hinges, 350 miles length of wax for vestas, forty tons of refined metal, forty tons of German silver, 1,000 dozen of fenders, 3,500 bellows, 800 tons of brass and copper wares—these, with a multitude of other articles, being exported to almost all parts of the globe.

—On the 26th ultimo one of the temple elephants at Srirangum (Madras) killed his keeper by lifting him up with his trunk and dashing him on the ground.

—The Prince of Wales is expected to arrive in Bombay, Friday the 10th of March, and embark the same day.

—From the account given by the Rangoon correspondent of the *Pioneer*, says the *Friend of India*, it is evident that a considerable danger has been fortunately averted. It appears that an attack was planned for the night of the 12th November. The intention was to attack the arsenal, massacre the European inhabitants, and hold possession of the town. The leader of the conspiracy, who doubtless expected to win sovereign powers, was Moung Bwah, a political refugee from Upper Burmah. He had secured the co-operation of several thousands of his countrymen. The villages adjoining the town were to send in contingents, and the different points of attack were pre-arranged. There is no doubt as to their nefarious intentions, and they were far from being despicable in numbers. But fortunately they were without arms, and the desperate character of the ringleaders is evident from the plan they had formed to supply the want. A kyoung was to be fired near the cantonment, and it was expected that the Sikhs would rush out of the barracks to extinguish the fire, when the conspirators were to rush in and arm themselves. The plans were complete, but for some unknown reasons their execution appears to have been postponed. Meanwhile, information was obtained by the town magistrate, Mr. McIver, and by Mr. Fforde, the police superintendent, and they lost no time in arresting the leaders of the villainous plot.

—"The Unseen Universe" is said to be the joint production of Sir William Thomson and Professor Tait.

—*Friend of India:* Mr. Baring Gould upholds a view which he asserts is one to be found in the writings of Dionysius, the great Christian philosopher of Alexandria, and in the Jewish cabalistic writings contained in the book "Zohar," a collection of maxims, the contributions of various writers from the first to the seventh century. According to this view the world is a manifestation of the thoughts of God—it is the embodiment, the Divine ideal. Mr. Baring Gould contrasts this view with the Theistic idea of the world as created by a Diety who stands apart from His creation, and with the Pantheistic idea of all things being "born" by a process of evolution—a process proceeding from the impulse of an incomprehensible and omnipresent world-soul. He asserts that what is true in both these ideas exists in harmony in the view he himself adopts. "The glorious vision of the universe rose up before the mind of God and He converted the wondrous possibility into an actuality." This translation of idea into fact, of possibility into actuality is creation. What in eternity is ideal becomes in time phenomenal. Becoming phenomenal it necessarily becomes subject to the conditions of time, and so traverses all the stages from cause to effect. "The idea of a plant or of an animal must needs travel through the periods of development from the first sporule to the last term." So that the world was at once created and born. It had a beginning when it passed by creation from the realm of idea into the region of actuality, and from the moment that the Divine idea clothed itself with matter it passed through all the stages of natural evolution.

—*Bengal Christian Herald:* "The distribution of certificates and prizes to the scholars of the London Missionary Society Institution at Bhowanipore took place on Saturday last. Col Touch presided, and the Honorable Jagadananda Mookerjea addressed the students. Some of the parents and guardians of the scholars were present. The numbers of scholars and the general success of this educational institution have been encouraging. It appears that the fees paid by the pupils have sufficed to pay all the native professors and teachers and working expences. The religious instruction appears to be well attended to."

Thursday, December 9.

—*Deccan Herald:* We published in our last issue Mr. Atkins's scheme for the colonization of the hill ranges in India by Europeans. The plan seems a very feasible one, and the risk which Government is asked to undertake would not be very great. By adopting Mr. Atkins's scheme, Government would be doing a great service to itself by ridding the plains of those who are without employment, not from any fault of their own, but because it is found cheaper to employ native labour in some of the departments in which only Europeans were formerly employed. Mr. Atkins desires that his colony should consist entirely of Europeans and Eurasians. This part of the scheme secures that these classes should be taught to use their hands and do everything for themselves. It appears to Mr. Atkins that the want of self-dependence among the poor Europeans and Eurasians is chiefly owing to the practice which has long existed, and still exists amongst them, of rarely permitting their children to perform menial household duties. This practice has arisen from the mistaken idea that the allowing their children to do menial work would degrade them to a level with the natives. Thus every one knows that a European lady, fresh from home, will do work which a poor dependent Eurasian or European girl brought up in this country will refuse to do. To a self-dependent European the helpless ways of the "country-born" seem utterly absurd; but the scheme which Mr. Atkins proposes would soon remedy all this and make the Europeans and Eurasians in this country industrious and self-dependent. "No colonist is to be allowed to engage the services of native servants without the permission of the Governor of the colony," and this Governor is to be appointed by the Indian Government. The petition sent along with Mr. Atkins's petition and scheme in regard to the colonization scheme, is a very comprehensive and temperate one. It does not launch forth in invectives against those who have substituted native for European labour, but considers it due to the extension of education among the former. On the principles of fair competition, the petitioners take their stand, and only complain where native labour has been substituted for European in order to give a semblance of economical working at the sacrifice of efficiency in the results produced. Thus, the substitution of native for European and Eurasian labour on the principal Indian railways apparently increases the profits, but it may be found to be in the end a source of loss by the depreciation of plant in the hands of incompetent workmen and the greater liability to accident when dangerous forces are entrusted to persons with inferior powers of physical and moral endurance. Since 1869 the employment of Europeans and Eurasians on Indian railways has been largely superseded by the employment of natives, which has greatly increased the amount of destitution in the country. The amount of destitution is large and increasing.

—*Bombay Gazette:* "The recent repulse of the Egyptian invaders of Abyssinia appears to have been a more serious affair than the brief telegram referring to it had led us to suppose. It seems that a force of 400 Egyptian troops marched inland from Tajurrah under Mr. Munzinger, formerly well known as the British Consul at Massowa, and of late years distinguished by his ambition to conquer and govern all Abyssinia as the representative of the Khedive of Egypt. The force was attacked on the river Hawash, and all except 146 of the troops were killed. Mr. Munzinger and his wife were among the slain. A force sent to the relief of the first invading party met with disasters; and reinforcements were then sent for to Suez. To-day's telegram informs us that the Commander-in-Chief of the Khedive's army has left Egypt to take the command of the forces in Abyssinia, and no doubt a determined effort will now be made to annex the whole country to the Khedive's dominions. This news suggests the reflection that, in spite of the remonstrances of the Anti-slavery Society, Egypt may be bent on using English money to subdue both Abyssinia and Zanzibar. Mr. Munzinger had become a simple adventurer eager to carve out a kingdom for himself in Africa; and M'Killop Pasha, ex-captain of the British Navy, who heads the raids along all the eastern coast, has a strong dash of the buccaneer in him. It is hardly becoming that England should let all Eastern Africa be harried by such men, who have no civilization to introduce in place of the barbarism they wage war against."

—Dr. Thomas Blaney has at last been appointed Sheriff of Bombay, with universal approval.

—A chawl near Lower Duncan Road and property valued at Rs. 30,000 to 40,000 were burnt down last night.

—Of Moody and Sankey's hymn-books, the actual number sold from January 1 to July 1 1875, was three million five hundred and fifty-one thousand.

—There is now a second mail service to Australia *via* Singapore and Torres Straits, to Brisbane and Sydney. The despatch has been so arranged as to enable India to enjoy postal communication with Australia twice a month.

—*Daily Telegraph:* "Colonel Ernest de Bellefonds met Mr. Stanley at Mtesa's capital on the 12th of April, and took farewell of him on the 17th, when Stanley left, accompanied by thirty canoes of the king, which, however, afterwards returned. De Bellefonds's party, bearing his despatches, had nearly reached Colonel Gordon's station, when he was attacked by the Bari, and massacred along with thirty-six followers. Only four soldiers escaped, and it appears that the stained and torn letters which are now safely in our possession were flung aside, and found afterward by a detachment of Colonel Gordon's forces. The natives carried off all the rifles of De Bellefonds's party."

—The B. B. and C. I. Railway advertise to-day first and second class return-tickets and third-class mail return-tickets, also return tickets for horses to all stations on that line, from Monday next to Wednesday, the 5th January. The G. I. P. Railway has adopted similar arrangements, from Saturday, the 18th inst., to Monday, the 10th January.

—*Times of India;* Cawnpore, 8th: The consecration of the Church of All Souls began punctually, according to the office in the Calcutta diocese, at 11 o'clock this morning, and finished about 2 p. m. About 1,000 persons assembled in the church, and among them was the Hon'ble R. Drummond, temporary Commissioner of the division. The Bishop was assisted by a goodly array of clergymen. The Bishop's sermon could not be heard, except in the immediate neighbourhood of the pulpit.

—An extraordinary phenomenon has been witnessed at Gisborne, N. Z. Some men were engaged in boring for water, and when they reached a depth of 270ft., water rose to the surface, and with it a stream of gas, which was found to be continuous. By means of a pipe the gas was conveyed to a hotel, where it burns night and day, except when turned off.

—There was a tremendous storm with rain at Sholapore, on the 7th inst. There was a severe storm the same night in Poona.

—Mr. Moody, at the first Monday morning meeting in Brooklyn, began by observing that the words "O Lord God, there is nothing too hard for thee," had been the key-note of the labors of himself and Mr. Sankey for the past two years. He went on to say that they had seen days when it was easy to be discouraged, and but for these and similar words, they might have given up the fight.

"In Edinburgh, at one of our meetings, a friend came to tell me that the President of the Infidel Club was present, and that his intention was only to sow tares. We were distressed about it, and I went toward the man to ask him to leave the hall, but on the way the words, "Nothing too hard for thee," came to my mind, and so, instead of asking him to leave, I asked him how his soul was. His answer came gruffly and sharply, "How do you know I have got a soul?" It was a discouraging reply, and my courage almost failed me as I asked him whether I might not pray for him and for his soul. "Pray, of course, if you want to. It won't disturb me." And I knelt by

his side and prayed, but he never bowed his head, nor murmured a word. It was hard work for God to win that man, but He likes hard work, and He won him. Three months later, a barrister of the city wrote me that the infidel was a Christian, and a little later, another letter came to me, telling of an inquiry-meeting attended by seventeen of the former members of the Infidel Club, and conducted by their converted President."

Friday, December 10.

—*Times of India ;* Suez : "In my last I drew your attention to the large number of Egyptian troops passing here for service in Abyssinia : the cry is still, they come. On Wednesday and Thursday I counted no less than fifteen trains passing to the place of embarkation, heavily laden with troops, provisions, ammunition, horses, and mules, the latter equipped with those small mountain guns that did good service at the time of our little English expedition there. No further news has arrived from the field of action. Liberty of the Press.—Two official notifications were issued the other day by the Director General of the Press, one suspending the *Kairon*, a Greek paper, for one month, for publishing an article detrimental to the interests of Turkey ; and the other threatening to suppress *Le Corriere Egiziano* altogether if it continues to publish malevolently insinuations against the Government officials. Both are Cairo papers."

—Same : "A large number of the Portuguese community of Bombay assembled at the Apollo Bunder last evening, fully an hour before His Grace landed, to welcome him to these shores. A deputation of some of the Romish clergy proceeded on board the mail steamer, which arrived in harbour yesterday afternoon, and conducted His Grace the Archbishop in a steam barge to the bunder, where he was received by the clergy who were present."

—Here is an extract from an address presented to the Archbishop : The fame of the wisdom, virtue, grace, and other gifts with which your Grace is endowed ; the ready self-abnegation, the truly apostolic zeal, and the ardent evangelical charity, which prompted your Grace to leave Madeira, the fatherland of your Grace and the diocese where you have gained so much love and respect on behalf of the Christian cause, will be sounded throughout the four corners of all India.

Glorious has been the past life of your Grace—the present we are about to experience, and we doubt not but that it will be a happy and prosperous one.

Let, therefore, those days of mourning in which the Lusitanian Church of the East found itself, be effaced for ever from memory.

—Same ; Colombo : "The Prince embarks late to-night for Tuticorin. The Ceylon visit is pronounced on all sides to be an unqualified success. The Prince drove through the native town to-day. There were seven miles of decorations. The people were enthusiastic. The Prince received a deputation from the northern-eastern provinces, which was presented in a jewelled casket. There were fireworks to-night, with which the natives were delighted. One elephant was wounded by the Prince, which has since been found dead. Three have been in all shot by him."

In the afternoon, the Prince laid the foundation-stone of the Colombo breakwater, which is to cost three-quarters of a million sterling.

—The Viceroy and suite reached Calcutta yesterday.

—Deaths last week, 370.

—In consequence of a warrant against C. Cavanagh for swindling, a person of that name was brought on from Cannanore, and was placed before Colonel G. C. Evezard and Major A. T. Spens. He informed His Worship that he was formerly a captain in Her Majesty's 20th Hussars, and that he had sold his commission in 1868, and that he was the eldest son of Mr. Cavanagh of Lucknow of the Victoria Cross, and that the right Cavanagh who had swindled people at Poona and other places was his youngest brother, and that he has been given up by his father for bad confduct. He was assisted by Colonel G. C. Evezard and Major A. T. Spens to return to Cannanore, and we understand he left for that place by Tuesday night's train.

—Mr. Ardaseer Hormusjee Wadia has offered land near Coorla for the site of a leper hospital or asylum. Is the site a good one ?

—*Bombay Gazette :* "Munzinger Pasha set out from Tajurra on the 28th October. His guides were eight Dankalees under a man named Shaikh Mahomed. The Pasha and party, to the number of 456 souls, among whom were several women, including Mrs. Munzinger, were conducted along a very bad road. The Egyptians had with them two small mountain-train guns and some ammunition, also a few days' provisions. On the 9th November, after enduring great hardships, the expedition reached the bank of the river Hawash, about six hours' journey from Aussa. Sultan Mahomed of the Hanfalee tribe, received the Pasha with respect, and tendered his submission, and was invested with a richly-ornamented sword. While crossing the river at midnight on the 11th, a body of 6,000 Dankalees of the Hanfalee tribe, suddenly fell on the party. The fight continued until dawn, and 312 officers, men, and women were slain, among the rest Munzinger Pasha and his wife. 144 men, one captain, and one lieutenant, alone escaped to tell the tale ; they were pursued, but managed to reach the coast in safety on the 22nd November. Many Dankalees were killed in the fight. It is alleged that Munzinger Pasha had tied some Dankalees to his guns and given them four dozens a piece for some slight offence, and this so rankled in the minds of the natives that they fell upon the Egyptians sooner than they had intended."

—The *Athenæum* states that the distinction of C. S. I. is to be conferred on Dr. George Birdwood.

—*Overland Mail*, November 19th : Further defeats of Turkish troops are reported from Herzegovina, and it is asserted that nothing but the intervention of a foreign army can save the province.

Inundations on the Thames, the Trent, the Severn, and in all parts of the country, have caused incalculable damage this week.

Lord St. Leonards's will case is being heard, and is attracting much attention.

Lord Hartington, speaking at the Colston celebration at Bristol, urged Liberals not to raise their expectations of any speedy recall of their party to power.

Amongst the deaths recorded this week are :—Col. C. Shaw, late R.A. ; Col. W. G. Arrow, Madras Retired ; Deputy Surg.-Gen. J. Brett, M.D., Madras Retired ; Major G. N. Saunders, Bengal S.C. ; Mr. H. C. Tucker, C.B., Bengal Retired ; Mr. P. A. Noyes, C.E., Ceylon Railway ; Lady Crofton ; Hon. C. Arden ; Sir P. H. Dyke, Bart. ; Mr. O. Stock, M.P. ; and Mr. C. B. Vignoles, M. Inst. C.E.

The Guibord funeral took place at Montreal on November 15th. The coffin was escorted by 900 of the military and a strong police force. There was a great crowd of French Canadians at the cemetery, but no disturbance took place. The sarcophagus was not used.

Miscellany.

—An English minister, describing a Sunday with Dr. Talmage of Brooklyn, says in conclusion :

"I have heard a wife frequently pleading with her dissolute husband ; I have seen a mother tearfully and tenderly pleading with her wild and wayward boy ; I have seen a manly barrister, with form erect and eyes ablaze, pleading before a jury for the life of his trembling client ; I have seen and heard these, and in Dr. Talmage I found a combination of the whole. How fervently he pleads, how earnestly he entreats, how anxiously he allures, how cogently he reasons, how faithfully he warns, how terribly he threatens. With hands uplifted, and face ablaze with holy excitement, and tongue afire with burning words, he is the personification of *loving, living, intense earnestness.* I could as soon doubt the stars as doubt his sincerity. May God abundantly bless and prosper him in his noble work. At the close of the service, a prayer-meeting was held, and he invited all who had that night decided for God to stand up. About one hundred and twenty arose spontaneously, and thus silently testified that they had decided to consecrate themselves to the service of God, and desired the prayers of His people. They were then invited to come into a side room, for conversation and prayer. Two gentlemen, belonging to the working committee, occupy each aisle, and watch those who rise, and at the close invite them to the inquirers' room, obtain their names for visitation, and thus link them to the Church, and save them from drifting back into the world."

—*Zion's Herald :*

We can each one build over against his own house. We cannot bring about a general revival. All our exhortations may fail to arouse the Church with which we are connected to vigorous effort. It is in vain to scold, but profitable to pray ! It does no harm to sow in tears precious seed, although the harvest may be delayed. But this we can do without hinderance ; we can secure the revival in one soul. Moved by the mercies of God, it may be our privilege to place *one* whole offering, body and soul, upon the altar. Such a revival as this is one in which we have an amazing personal interest, and it is within our possibilities, with the divine aid. Let us labor for it. Who knows but this one consecration will prove to be the first-fruits of a great and gracious revival ?

—The Rev. Mr. Punshon in a recent sermon, speaking of the treatment of ministers, says :

"Ask yourselves whether there may not have been untoward influences in the congregation which have sometimes hindered his vigor and freedom. He is not insensible to the stare of the thoughtless, and the laughter of the trifling, and the impatient rustle of the wearied, and the noisy intrusion of the late comer—not to mention that very poor help to pulpit power, the equivocal approval of the slumberer's assenting head. Nay, do not hesitate to search your own hearts. You blame him that he was not sufficiently experimental, or doctrinal, or practical, as the bias of your criticism may happen to incline. You thought him in a sickly condition to preach. Are you quite sure that you were in a healthy condition to hear ? Had you cooled from the fitful fever of the week ? Had you quite washed the gold-dust from your busy fingers ? Did no thought of sale and bargain mingle with worship, song, and sermon ? Were your lips warm with the prayer which you had just offered, that he might be able to speak strong words, and heal sick hearts and stir the consciences of men ? Brethren, there are proprieties of hearing as well as of preaching ; and if our congregations must wait for acceptance until they had graduated into proper dispositions for the heedful hearing of the Word, there are perhaps some even here who would be kept a long time upon trial. Brethren, give me a censorious Church—hard, stern, keenly critical, exacting its requirement of service like an Egyptian taskmaster, and I need look no further for the cause of many an apparent ministerial failure. Give me a loving, hearty people, generous in their judgments, considerate in their claims, ever, like the Master, slower to censure than to encourage, and for such a people any minister whose soul is in his work will not grudge the costliest he can render, even if it should involve the offering of the life and of the blood."

—One of Dr. Talmage's parishioners lately sent him a specimen of a beautiful flower, in relation to which the Doctor writes : "This floral creation thrills through and through us. It is the 'Flower of the Holy Ghost,' brought hither from the Isthmus of Panama. We never saw anything more tenderly beautiful. It is twice the size of an orange blossom, white as the snow on the morning of its descent, its aroma suggestive of Paradise. As your eye walks in under the dome of alabaster, you see a dove's head a little bowed, and with tinged beak ; wings spread as if descending, the plumage seemingly sprinkled with coagulated blood. Underneath it is a crown, as though the dove had dropped it. To our eye the flower is an evangel. It seems as if it must be a blossom from the Tree of Life shaken over the wall by a breeze from heaven. Here is the dove of the Eternal Spirit descending, on its wing the blood of redemption to apply to the soul, which application being made, here is the crown of pardon, and life, and heaven, to be set upon the brow. The flower comes from a warmer climate, and we wrap it up in cotton, and place it in a box. To-day or to-morrow it will die, but neither its delicate fragrance nor its Divine architecture can be forgotten. Some flowers are typical of pride, or human affection, or remembrance ; but this stands in none of those groups. Hereafter there shall be a glorious Trinity for us in the Rose of Sharon, the Lily of the Valley, and the Flower of the Holy Ghost."

Selections.

PROFESSOR TYNDALL ON MATERIALISM.

(*The Spectator.*)

Perhaps it is our own fault that the moment Professor Tyndall leaves physical philosophy, and betakes himself to the theologic or metaphysical assumptions which underline it, we never fail to be bewildered as to what his meaning really is. He contributes, for instance, an essay to the November number of the *Fortnightly*, subsequently to appear, we are told, as a preface to his forthcoming "Fragments of Science," which, clear as is the style of its individual sentences, and clever as are certain of its sarcasms, appears to us to remain one of the obscurest riddles in modern literature, when, even after perusing it two or three times, we lay it down, and ask, what, then, really is its drift and teaching ? We will attempt to state its main positions in Professor Tyndall's own words, and then to show the exceeding difficulty of understanding what jointly they amount to. The Professor is answering the various critics of his Belfast address,—chief among them Mr. Martineau, on whom he expends the main portion of his philosophical ammunition. Now, if we understand him rightly, he has two complaints to make against the ablest of these critics. In the first place, they misunderstood him to say, without his having given any excuse for such a misunderstanding, that he can "explain" mind from matter. On the contrary, he maintains and proves somewhat elaborately that he has always said just the contrary, that even granting you could know absolutely the physical conditions of the molecules of the brain which correspond to each condition of consciousness,—to each thought, feeling, hope, perception, imagination, &c.,—you would not be a tittle nearer towards bridging the impassable chasm between a state of matter and a state of mind. "You cannot," he quotes from himself, "satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of the human mind. This is a rock on which material-

ism must inevitably split, whenever it pretends to be a complete philosophy of the human mind." Well, then, here is Professor Tyndall's first position. Whatever strength there may be in materialism, here is one great and impassable flaw in it. It cannot get out of itself. It cannot bridge the gulf between matter and consciousness. If it proposes to do so, it is making a vain boast which it cannot sustain. So far, then, Professor Tyndall is not a materialist. He apparently thinks it much more promising to investigate physical phenomena separately, and mental phenomena separately, than to try to explain the passage from the one to the other; but as there is a whole class of phenomena of the most important kind for which he can find no key in molecular causes, he so far admits, not speculative materialism, but the speculative failure of materialism. But this position is no sooner clearly established in the reader's mind, than, to his bewilderment, he suddenly finds himself overwhelmed by a very different class of equally positive and even tartly and dogmatically stated speculative opinions, such as, for instance, the following —"Were not man's origin implicated, we should accept without a murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way, and no other. But this purity is troubled by our interests in this life, and by our hopes and fears regarding the world to come. Reason is traversed by the emotions, anger rising in the weaker heads to the height of suggesting that the compendious shooting of the inquirer would be an act agreeable to God and serviceable to men . . . . . Our foes are, to some extent, they of our household, including not only the ignorant and the passionate, but a minority of minds of high calibre and culture,—lovers of freedom, moreover, who though its objective hull be riddled by logic, still find the ethic life of their religion unimpaired. But while such considerations ought to influence the form of our argument, and ought to prevent it from ever slipping out of the region of courtesy into that of scorn or abuse, its substance, I think, ought to be maintained and presented in unmitigated strength." Here Professor Tyndall appears to maintain that "pure intellect" has none of the speculative fault to find with materialism, which he reproached his critics so vehemently before for forgetting that he had found with it. The only flaw, he now says, in the materialistic argument is, not its inability to bridge the gulf between molecules and consciousness, on which he had previously insisted, but only man's dislike to face the conclusions of pure intellect when they are disagreeable to himself. Here, then, it is only "courtesy," not in the least an intellectual sense of the inadequacy of materialism, which makes Professor Tyndall tender with the anti-materialists. The "objective" truth of their religion has been positively riddled by logic, and if their position be worthy of respect, it is not for any grain of speculative strength in it, but solely because it is the source of a certain 'ethic life' in themselves. That very materialistic argument on the hopeless and ineradicable flaw in which he had previously insisted, when he overwhelmed his critics with reproaches for failing to recognise that he had seen and pointed out its shortcomings, he now finds one of "unmitigated strength."

These discrepancies are puzzling enough, but when we come to consider the sphere assigned by Professor Tyndall in this relation to what he terms the "potency of matter," we are more hopelessly out of our depth than ever. "Think," he says, "of the acorn, of the earth, and of the solar light and heat,—was ever such necromancy dreamt of, as the production of that massive trunk, the swaying boughs, and whispering leaves, from the interaction of those three factors? In this interaction, moreover, consists what we call *life*." And then he goes on to illustrate this "potency of matter" more elaborately still:—

"Consider it for a moment. There is an experiment, first made by Wheatstone, where the music of a piano is transferred from its sound-board through a thin wooden rod, across several silent rooms in succession, and poured out at a distance from the instrument. The strings of the piano vibrate, not singly, but ten at a time. Every string sub-divides, yielding, not one note but a dozen. All these vibrations and sub-vibrations are crowded together into a bit of deal not more than a quarter of a square inch in section. Yet no note is lost. Each vibration asserts its individual rights; and all are at last shaken forth into the air by a second sound-board, against which the distant end of the rod presses. Thought ends in amazement when it seeks to realise the motions of that rod as the music flows through it. I turn to my tree and observe its roots, its trunk, its branches, and its leaves. As the rod conveys the music, and yields it up to the distant air, so does the trunk convey the matter and the motion—the shocks and pulses and other vital action—which eventually emerge in the umbrageous foliage of the tree. I went some time ago through the greenhouse of a friend. He had ferns from Ceylon, the branches of which were in some cases not much thicker than an ordinary pin—hard, smooth, and cylindrical—often leafless for a foot and more. But at the end of every one of them the unsightly twig unlocked the exuberant beauty hidden within it, and broke forth into a mass of fronds, almost large enough to fill the arms. We stand here upon a higher level of the wonderful: we are conscious of a music subtler than that of the piano, passing unheard through these tiny boughs, and issuing in what Mr. Martineau would opulently call the 'clustered magnificence' of the leaves. Does it lessen my amazement to know that every cluster, and every leaf—their form and texture—lie, like the music in the rod, in the molecular structure of these apparently insignificant stems? Not so."

Now, in that fine passage, Professor Tyndall seems to us to yield all, and more than all, that Mr. Martineau asks, when he challenges the physicist really to explain the universe as a result of 'material' causes. 'Potency,' we suppose, is power; and 'potency' to do something in the future which is not yet within the reach of actual energy, is power to anticipate the future and to provide for its contingencies. Preparation for conditions which are as yet neither present nor, by such minds as ours, even imaginable, implies, of course, a mastery of laws of measure and laws of quality and laws of combination and co-ordination, which involves not only what we call mind, but infinitely more than we call mind. 'Potency of matter,' in Professor Tyndall's sense, is matter with most elaborate conditions grafted on it, which have reference to the most distant spaces and the most remote times. Are such conditions conceivable, except as proceeding from a being who, in some sense immeasurably higher, rather than lower than ours, *knows* those distant spaces and distant times for which these conditions are prepared? Take the case of the electrised wire, which differs from other wire only in physical conditions perfectly invisible to any man surveying it, but which were preconceived by him who sent the current through it and by him who marks off its results. Here is a 'potency of matter' of which we know the precise meaning, and it is a meaning which involves knowledge on the part of him who produced the potency. So in the case of Professor Tyndall's sounding-rod; it contains now only potencies of sound, which, if the sounding-board at the end be forgotten, may be potencies of sound never likely to reach human ears, and it must have contained once also those potencies of leaf and verdure which Professor Tyndall so eloquently describes in the case of the twig of fern. In this case, then, one set of 'potencies' have never reached their actual efflorescence to human eyes, and have been succeeded by another set of 'potencies' which may never wield their power of delight for human ears. But is it conceivable that, in either case, the 'potencies' were there without the power which knew what was in them? If it takes mind, and very refined mind, like Professor Tyndall's, even to discover these laws of adaptation of distant conditions of space and time to each other, does it not take much more than what man calls mind to embody the laws and keep them at work? It seems to us that in this talk about the 'potency' of matter, Professor Tyndall gives up entirely the materialism for which he argues. Potency is an *idea* smply, without any meaning except for one who can see both ends of a long chain of complex conditions, and can see that the beginning makes provision for the end. But this is equivalent to mind plus matter, or rather something much more instead of much less than what we call mind plus matter, and not matter alone. If it takes what we call mind, and mind at a stretch, to adapt the conditions of locomotion, say, to the conditions of the people who desire to go about a day or two in advance—it must be something not less, but infinitely greater, than mind so stretched, which adapts the condition of a sum in space to the myriads of lives which will, sooner or later, if scientific evolution be on the right track, be evolved from the conditions so prepared. In that word 'potency,' Professor Tyndall seems to us to have assumed a mental, and excluded a purely material, cause as conclusively—and let us also say, as unconsciously—as his "unsightly twig" assumed its beauty and put off its unsightliness when it burst into that "clustered magnificence" of fronds of which he speaks. 'Potency' assumes the capacity to see present and future at once, and prepare the present for the future. Matter, as such, can have none but accidental 'potency,'—the potency of changing place when force is forthcoming to change its place. But force, acting under rhythmical laws of specific and complex provisions, force moulding and constraining force, till matter gives out music and beauty, and consciousness, and suffering and joy,—this is all language without meaning, unless you credit the force so at work with all, and much more than all, the qualities which are combined in what we call 'mind.'

And yet Professor Tyndall appears to make it his main charge against Mr. Martineau, that all this inference is a mere feat of 'feeling,' for which there is no sort of intellectual defence. After explaining that the animal world is a distillation through the vegetable world from inorganic nature, he goes on:—

"From this point of view all three worlds would constitute a unity, in which I picture life as imminent everywhere. Nor am I anxious to shut out the idea that the life here spoken of may be but a subordinate part and function of a higher life, as the living, moving blood is subordinate to the living man. I resist no such idea as long as it is not dogmatically imposed. Left for the human mind freely to operate upon, the idea has ethical vitality; but stiffened into a dogma, the inner force disappears, and the outward yoke of a usurping hierarchy takes its place."

What Professor Tyndall means by 'ethical vitality' is one of the great mysteries of this beautiful but mysterious paper. We should have said that if there was a word wholly inapplicable to the conception he is here describing, it is the word 'ethical.' We suppose he means by 'ethical vitality' that the notion has a charm for us which gives us new impulse, but that it has no basis at all in our pure reason. We should have said just the reverse. There is no 'ethical' vitality in this or any other idea, till you put some moral or spiritual character into it, which hitherto Professor Tyndall has not done. It is to the intellectual nature of man, and to that alone, that this notion appeals with irresistible force. Here is an infinite wealth of minute correspondence between the most distant parts of space and time, which, unless we assume mind, and much more than human mind, operating in and through what Professor Tyndall calls matter, is simply a miracle of harmonious accidents, of happy rhythm in events which no one ever preconceived. And this the imagination of man refuses to conceive. As far as we understand Professor Tyndall, what he calls "feeling" we call "reason," and what he calls pure reason we should call, if we did not feel so much respect for him as a physicist, pure folly. Certainly he is not happy in expounding 'materialism' to his readers, in spite of the fact that he possesses, as he does, the ear of nature, and catches so much more than most of us of her hidden secrets and inspirations.

THE MISSON OF THE FLY.

WHY are flies? has been a perpetual query with housekeepers and persons who would take noon-day naps in the hot weather. The question has been answered by Mr. Emerson, an English chemist, whose experiments, are recorded in the *Scientific American*. In the light of that gentleman's investigations the fly assumes the position of an important friend instead of a pest to mankind.

Did you ever watch a fly who has just alighted, after soaring about the room for some little time? He goes through a series of operations which remind you of a cat licking herself after a meal, or of a bird pluming its feathers. First, the hind-feet are rubbed together; then each hind-leg is passed over a wing; then the fore-legs undergo a like treatment; and lastly, if you look sharp, you will see the insect carry his proboscis over his legs and about his body as far as he can reach. The minute trunk is perfectly retractile, and it terminates in two large lobes, which you can see spread out when the insect begins a meal on a lump of sugar. Now, the rubbing together of legs and wings may be a smoothing operation; but for what purpose is this carefully going over the body with the trunk, especially when that organ is not fitted for licking, but simply for grasping and sucking up food?

Mr. Emerson states that he began his self-appointed task of finding out whether the house-fly really serves any appreciable purpose in the scheme of creation, excepting as an indifferent scavenger, by capturing a fine specimen, and gluing his wings down to a microscope slide. On placing the slide under the instrument, to the investigator's disgust, the fly appeared to be covered with lice, causing the offending insect to be promptly released, and another substituted in his place. Fly No. 2 was no better off than No. 1; and as the same might be predicated of flies, 3, 4, 5 (or of *n* flies, as the algebraists have it), Mr. Emerson concluded that here was something which at once required looking into. Why were the flies lousy? Meanwhile fly No. 2, on the slide, seemed to take his position very coolly, and, extending his proboscis, began to sweep it over as if he had

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just alighted. A glance through the microscope, however, showed that the operation was not one of self-beautification, for wherever the lice were the trunk went. The lice were disappearing into the trunk; the fly was eating them.

He took a paper into the kitchen, and waved it round, taking care that no flies touched it; went back to the microscope, and there found animalcules, the same as on the flies. He had now come to something definite. The animalcules were floating in the air, and the quick motions of the flies gathered them on their bodies, and the flies then went into some quiet corner, to have their dainty meal.

The investigator goes on to describe how he continued the experiment in a variety of localities, and how, in dirty and bad-smelling quarters, he found the myriads of flies which existed there literally covered with animalcules, while other flies, captured in bedrooms or well-ventilated and well-cleaned apartments, were miserably lean, and entirely free from their prey. Wherever filth existed, evolving germs which might generate disease, there were flies, covering themselves with the minute organisms, and greedily devouring the same.

THE NEGRO CHRISTIAN'S REMEDY FOR DARK HOURS.

As Gen. Saxon and family one day during his military occupation of Alabama were seated in the verandah of their residence, they saw an aged and infirm colored woman walking slowly up the path before them. After ascending the steps, she bowed to them with the salutation 'How de ye?' On receiving their expressions in reply, she thus addressed them:—'It 'pears dat I sha'n't live but a little while: and I want to go to de meetings, it does me so much good. Yet it 'pears I habn't any clo'es suitable to go there, dis ere dress being all de clo'es I has.' The dress referred to was a coarse cotton garment, which reached about half-way down between her knee and feet—a garment furnished her when a slave.

'Come in and take a seat,' said Mrs. Saxon, 'and my daughter will prepare some dresses for you.'

'Oh no,' she replied, 'it wont do for me to go into dose fine rooms in dare.'

While the dresses were being prepared, she said to them, with a sweet smile, 'I knows you are Christians.'

'I sometimes hope I am,' replied Mrs. Saxon; 'but I have so many dark hours, that I often doubt whether I am Christian at all.'

'Oh, honey,' exclaimed the colored visitant, 'you habn't gibben up de world. Dat is de difficulty. It cost me a great struggle to gib up de world.'

'What had she to give up?' thought Mrs. Saxon in her own mind. Every individual, reader, has his or her world; and no one gives up that world without a struggle.

'But, honey,' continued the speaker, 'don't you mind dem dark hours. You look right to Jesus, and keep fast hold ob Him, and He will take all dose dark hours from you, and dey will nebber come to you any more.—Oh, how lobing Jesus is!' she went on to say. 'De bressed Fader said to him: Jesus, my Son, you go down into dat dark and wicked world down dare; and if you find any poor sinners dat want to be sabed, you take from dem dar sins, and den bring dem up here and lay dem in my bosom.'

Here she began to reel to and fro, her apprehension of the love of Christ lying with such weight upon her mind as almost to make her stagger. At length she exclaimed, 'Won't you sing some ob de sweet songs about Jesus?'

'Just go into the parlor,' replied Mrs. Saxon, 'and one of our daughters will play upon the piano and sing for you.'

Oh, no!' she exclaimed, 'It won't do for me to go in dare. But I can hear de music and singing out here.'

As the music and the songs proceeded, however, she kept drawing nearer and nearer, until she at last looked into the room, and finally entered and kneeled near the instrument. The glow upon her countenance, and her frequent ejaculations, clearly indicated that her joy was full.

When the garments were ready, and were delivered to her, 'Tank you, tank you! Jesus bress you!' she exclaimed. When Mrs. Saxon told her if ever she should again be in want, to call upon them, and they would do what they could for her, 'Oh, no!' she replied, 'dat will nebber do. I hab got so many tings now, dat I must nebber come again for anyting more.—But, honey,' she said, addressing Mrs. Saxon, 'don't you mind dem dark hours. You look right to Jesus, and keep fast hold upon Him, and you will nebber more see dem dark hours.'

Thus she took her leave. After she had been gone awhile, she was seen again coming slowly up the path and the steps of the verandah. Approaching Mrs. Saxon, she said, with an ineffable sweetness of voice and manner, 'Honey, don't you mind dem dark hours. You look right to Jesus, and keep fast hold ob Him, and you will nebber, nebber again see any of dem dark hours.'

So she finally passed from sight. General Saxon, in his long account of the transaction, published years ago, says that himself and family felt as if they had been visited by a messenger from heaven—a messengor sent to impart to them higher wisdom in respect to the supreme concern of the divine life than they had ever received before.
—*(Evangelist)*

TELEGRAPHIC NEWS.

Hongkong, 30th Nov.: Inflammatory placards have been posted at Pekin, censuring the Chinese Government for arranging terms with Mr. Wade; they were immediately removed by the authorities.—An uneasy feeling prevails among the native officials regarding the recent negociation with Mr. Wade.—It is reported that fresh information has transpired, implicating the Momein authorities in the treacherous murder of Mr. Margary.

London, December 1st.: The 31st anniversary of the birth of Her Royal Highness the Princess of Wales was celebrated at Windsor Castle to-day amid great rejoicings. Besides the Queen and other members of the Royal family, there were present Her Majesty the Queen of Denmark and the Princess Thyra of Denmark.—The foreign press express apprehension, lest, in consequence of the recent transfer of shares, England should acquire the exclusive possession of the Suez Canal, and therefore insist on the maintenance of its neutrality. The Russian press maintain silence on the subject.—Her Majesty's Troopships Euphrates, homeward, and the Crocodile, outward bound, have passed through the Suez Canal.

Berlin, 1st: Prince Gortschakoff has arrived here from St. Petersburg, and has been admitted to lengthy conferences with the Emperor and Prince Bismark.

Madrid, 1st: It is announced that the Cortes will recommence sitting on the 1st February next.

London, 3rd: Both Russia and Germany have notified approval of the Austrian scheme of reforms in Turkey, and final arrangements are only awaited for the return of Prince Gortschakoff to Saint Petersburg.—The weather throughout Europe has been severe, and in some parts heavy snowstorms have fallen.

St. Petersburg, 3rd: There has been a fresh rising of the Kiptschak tribes against the Russians at Khokand. An engagement took place on the 24th ultimo, the Russians proving victorious, having defeated with great slaughter twenty thousand of the Kiptschak troops on the Syr Daria.

Madrid, 3rd: A Ministerial notification again nominates Senor Canovas del Castillo to the Premiership.

London, 4th: Official despatches have been published in Paris respecting the recent interviews between Lord Derby and the French Ambassador in London relative to the Suez Canal question. Lord Derby, replying to the Ambassador on 27th ultimo, stated that he adhered to his previous declaration that the Lords [His Lordship?] would not oppose an arrangement for placing the Canal under the management of an international syndicate, though he would not propose it. His Lordship stated that the object of England's action was purely a defensive one, intended to prevent the preponderance of larger foreign influence in the management of the Canal. The recent rumour of an earlier assembling of Parliament is authoritatively denied. A Deputation from the Anti-Slavery Society of Great Britain waited upon the Earl of Derby to-day at his official residence in Downing Street. The Earl, in replying, said he was quite prepared to advise the Khedive of Egypt to abandon any scheme, if such existed, for the annexation of Abyssinia, but Her Majesty's Government was at present without any information on the subject. He believed that the violation of Zanzibar territory by Egypt, if authentic, must be due to some misunderstanding. In case the Sultan of Zanzibar requests the interference of England, Government will endeavour to preserve good relations between Egypt and Zanzibar and prevent injustice by either side.

6th: In accordance with the request of the Egyptian Government that the British Government should send two gentlemen to be employed at the Egyptian Ministry of Finance, Colonel J. Stokes, of the Royal Engineers, has been ordered to proceed immediately to Cairo as the second Special Commissioner.—Her Majesty the Queen of Denmark, together with the Princess Thyra of Denmark, left England on Saturday *en route* to Copenhagen.—Obituary.—Mustapha Pasha, brother of the Khedive of Egypt.—A terrible explosion occurred to-day at Swaith's Main Colliery near Barnsley. It is feared that upwards of two hundred lives have been lost.—There have been several minor colliery explosions recently in other parts of the kingdom.

London, 7th: Colonel J. Stokes, R. E., will accompany the Right Hon. Stephen Cave to Egypt. Mr. Victor Buckley, of the Foreign Office, has been appointed Secretary to Mr. Cave, and Mr. W. H. White, Deputy Accountant General at the War Office, Financial Secretary. Mr. Archer Taylor, of the Foreign Office, has also been attached to the Mission.

Cairo, 7th: Ratil Pacha, Commander-in-Chief of the Egyptian Army, has left here to take command of the Egyptian Forces in Abyssinia.

Washington, 7th: Congress was opened yesterday; the President's message will be delivered to-day.

London, 8th: The Queen has been pleased to make the following Investitures:—Generals John Garvoch, N. B. Chamberlain, and A. H. Horsford, to be K. G. C. B.'s. Generals E. A. Holdich, E. B. Johnson, George Cadogan, and Francis Seymour to be K. C. B.'s, and the Hon. B. H. Ellis to be K. C. S. I.—The Princess of Wales has returned to Windsor Castle.

Washington, 8th: The Message from President Grant to the Congress disapproves the recognition of belligerent rights of the insurgents in Cuba for the present, but if the pacification of the island is not soon accomplished, the President will propose some necessary measures during the present session of Congress. The Message recommends resumption of spice payments in 1879, free secular education, and taxation of church properties.

Penang, 3rd: Mr. B. P. Avery, the American Minister Plenipotentiary, died at Pekin on the 8th ultimo.—A body of 400 Malays have attempted to escape down the river; they were prevented by the blockade, and retreated. The remainder of the Buffs, Ghoorkhas, and Artillery have arrived. Major-General Colborne will commence active operations immediately the forces are in position. The troops, via Larut, are expected at Quálla Kangsa to-morrow.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 6th:

FOR SOUTHAMPTON.—Mr James Pearse, Lieut-Col W W Goodfellow, child and infant, Mr and Mrs C B Saunders, Mr William Brown, Mr Daniel Peebles, Major Mackenzie, Capt McNeil, Mrs Scott and three children, Mrs Lumb and two children, Mr and Mrs Pickard and two children, Mr W Taylor, and Mr E L Pearse.

FOR BRINDISI.—Mr H Gover, Mr Johnson, Mr Dominico, and Col J Perkins.

FOR VENICE.—Mr Thomas Paynand and Mr Edwards.

FOR ADEN.—Lieut Mayhew, Capt Emmerton, and Capt J E Winkler.

PASSENGERS ARRIVED.

Per Str. *Tartar*, 4th, from London:

—Captain H Patterson, Mr T Sharp, Mr Angelo, Mr Russell, Rev A Gordon, Mrs Gordon, Miss Gordon, Master Gordon, Rev J Barr, Mrs Barr, Master F H Barr, Miss Barr, Miss C W Ison, Miss E McCaban, Captain Corbett, Mrs Corbett, Mrs H A Williams and child, Mrs Henderson, Misses M, A and E Henderson, Mrs Sharp, Miss Sharp, and Master Sharp.

Per P. and O. Str. *Bangalore*, 9th:

FROM SOUTHAMPTON.—Mrs Onslow, Capt Arkwright, Mr and Mrs Sedgwick, Mrs Hayes, Mrs Moore, Mrs Palin, Dr and Mrs Kirton, Col, Mrs and Miss Young, Mr and Mrs Baines, infant, and ayah, Mr Price, Mr J Price, Mr C West, Mrs and two Misses Roberts, Captain Sargeaunt, Mr H M Gibbs, Col A B Little, Mrs Fendall, child, infant and servant, Miss Barty, Miss Whiteworth, Miss Zulficar Ali, Sub-Lieuts Campbell, D'Oyley, Tenison, Pollock, and Carter, Mr and Mrs Roberts, Mrs Barter, Mr G T Park, Mrs Bidwell and two children, Mr and Mrs Porter, Mrs A E Morris, and Mr Allaruckia.

FROM BRINDISI.—Mr and Mrs Cockerell, two children and European female servant, Mr and Mrs Wenger, Mr and Mrs Horsfall, Mrs and two Misses Buckland, Mr A Davidson, Miss Beecher and servant, Mr and Mrs Brooke and servant, Mr and Mrs Charles Mathews, Mr O S Comyn, Mr Abel, Col Gill, Mr Bell, Lieut Bisset, Miss Hutchinson, Capt Renwick, Mr G H Ricketts, Mr and Mrs Elmslie, Mr Laing, Miss Forsyth, Mr Prinsep, Mr A B Fisher, Major Winson, Mr A J Peel, Mr Ramsay, Capt and Mrs Singleton, Archbishop of Goa and Revd J Monteiro and Macedo Pereira, Mr Coppinger, Mr Templeman, and Col Nassau Lees.

FROM SUEZ.—Mr Verbalghe, Mr Van Hoodruck, Mr Straug, Rev Hughes, Mr and Mrs Presse, and Mr Damme.

FROM ADEN.—Surg Genl Johnstone, Lieut P Hockin, R N, and *eighteen deck.*

Domestic Occurrences.

BIRTHS.

GELL—December 2nd, at Bombay, the wife of Brigadier General Gell, of a son.

FIRTH—December 7th, at Grand Road, Bombay, the wife of Mr. Alexander C. Firth, Postal Department, Central Provinces, of a daughter.

DEATHS.

DRACUP—November 13th, at Dharwar, Mr. William Dracup, late Assistant to the Consulting Engineer for Railways, Bombay, aged 55 years.

BROWN—November 13th, at 18, Palm Grove, Birkenhead, Isabella S. Watt, wife of Alexander Brown, Esq., of Liverpool, and daughter of the late John Watt, Esq., of Meathie, Forfarshire, N. B.

PEARSON—December 3rd, at Mazagon, Mary Ann, wife of E. T. G. Pearson, Esq., aged 41 years.

PYM—December 7th, at Byculla, of typhoid fever. Lizzie Edith, youngest daughter of Mr. and Mrs. W. Pym, aged 13.

Advertisements.

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